

11^o 2 207 1609/4343

... purely Christian to Alms-deeds,

Recommended in a
SERMON
Preach'd before the
Lord Bishop of Chester,
AND THE
Clergy of that Archdeaconry,
AT THEIR
Anniversary Meeting, for Relief of
WIDOWS and ORPHANS of
Poor Clergymen, at *Warrington,*
on **JUNE 5th 1711.**

By **HENRY NEWCOME, M. A.**
Rector of *Middleton in Lancashire.*

Publish'd at their Request.

Quid potuit Christus majus nobis edicere, quomodo potuit
magis Justitiæ & Misericordiæ nostræ operam provocare,
quam quod præstari id sibi dixit, quicquid egenti præ-
statur & pauperi? Cyp. Ser. i. de Eleemotyna.

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1609/4343

SERMON

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AND THE

Clergy of that Archdiocese

AT THEIR

Anniversary Meeting for Relief of

WIDOWS and ORPHANS of

Poor Clergymen, at Warrington,

on WEDNESDAY

BY HENRY NEWCOMB, M. A.

Rector of Warrington in Lancashire.

Printed in the University of Oxford, at the Press of J. St. John, in the Strand, 1711.

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TO THE
Right Reverend Father in God,

WILLIAM

Lord Bishop of Chester.

My LORD,

AS is was entirely in Deference
to Your Lordship's Judgment
that I was prevail'd on to Print this
Sermon; so the Hopes of its being
more seriously consider'd, by reason
of Your Approbation, by all that know
how excellently Your Lordship hath
acquitted Your self in the same Pro-
vince, encourages me to make this
Dedication.

I had observ'd in my little reading
of the Fathers, how much they de-
pended in their Discourses on this Sub-
ject,

DEDICATION.

ject, on those Arguments that are purely Christian; to which therefore, to prevent Prolixity, I resolved to confine my self.

If I have said any thing to promote the Charitable Design of this Annual Meeting, it will be a great Satisfaction to me.

That Your Lordship may live long to be an Ornament and a Blessing to this Church, and its now despised Clergy, is the hearty Prayer of,

My LORD,

Your Lordship's

Most Dutiful

Son and Servant,

HEN. NEWCOME,



Matth. XXV. 35.

*For I was an hungred, and ye gave me Meat;
I was thirsty, and ye gave me Drink; I
was a Stranger, and ye took me in:*

*Verf. 36. Naked and ye cloathed me; I was
Sick and ye visited me; I was in Prison and
ye came unto me.*

*Verf. 40. Verily I say unto you, in as much
as ye have done it to one of the least of
these my Brethren, ye have done it unto
me.*

Charity, the Duty I am come hither
to recommend, and you to put in
Practice, as it is the particular Sub-
ject of these Words, so it will be
the grand Matter of Enquiry at the General
Judgment. A Duty capable of being urged
by so many Arguments, that the very Copi-
ousness of the Subject makes it unweildy;
it being more easie to enlarge into a Volume,
than to keep within the narrow Compass of a
Sermon. That therefore I be not too prolix,
I must decline a just and full Treatise on this
Noble Subject, and tie my self to this one sin-
gle Consideration; *The particular Notice that
will be taken, and the high Value that will be set
on these kind of good Works at the Great Day of
Judgment: When the Judge will give this Rea-
son for his absolving and rewarding the Righ-
teous; For I was an hungred, and ye gave me
Meat, I was thirsty, &c.*

Which

Which Words I shall recommend to your Consideration,

1. As they contain a comprehensive Motive to Alms-deeds.

2. As they imply some plain and useful Directions for the right Management of our Charity; and then,

3. Close all with Two or Three useful Inferences from these Premises.

(1.) *As a Motive to Charity*, we may observe two Particulars in these Words:

1. That particular Notice will be taken of Works of Charity at the general Judgment.

2. That a high Value will be set on them, as so many Acts of Mercy done to Christ himself in his own Person.

(1.) Since it is manifest from these Words, that Alms-deeds will in a most eminent and particular manner be took notice of in the Judgment, we may thence make these two Conclusions:

1. That in God's Esteem these kind of good Works have a peculiar Excellence above all others; And,

2. That they are the surest Evidence of Universal Righteousness, or saving Grace. Two Considerations that must needs weigh much with every wise Man, that firmly believes the Christian Revelations,

1. For the first, When all rational Beings shall be convened before the Bar of God; when Angels and Men shall be Spectators of the Righteous Man's Trial; it is not Martyrdom in God's Cause; it is not singular Piety in a profligate Age, and a perverse Generation; it is not Obedience in some severe Instances of Self-denial; it is not publishing
God's

God's Laws, or prophesying in Christ's Name, that will then be singled out and mentioned for his Honour. Those are all great good Works, but short of Charity. The Judge thinks fit to mention, not who they were whom he employed in preaching his Gospel to the World; nor whom he called to the Honour of suffering or dying in his Cause; but who they were, that gave Bread to the hungry, Drink to the thirsty, Cloaths to the naked, or did any other Act of Mercy to any the least of his Brethren in distress.

And must we not hence conclude, that Christ doth most highly value this kind of good Works; which among all the other Graces of a Righteous Man, he chuses to mention for their Honour before that grand and august Appearance? Can any be more able to judge truly of the Worth and Excellence of Actions, than he whom God hath constituted the Judge of all the World? And can any thing then be more reasonable, than that we conform our Judgment to his, and give the preference to Alms-deeds at present, which Christ himself will prefer before all others at the general Judgment? Especially since it hence follows,

2. That these kind of good Works are the most sufficient and surest Evidence of Universal Righteousness or saving Grace. The Judge of the World here concludes all those sincerely righteous, who had been eminently Charitable. Come, says he to the Righteous, come ye Blessed of my Father; — for I was an hungred, and ye gave me Meat, &c. q. d. 'I know you all to be the Children of my Father, and sincerely Righteous, because you always had so tender a Compassion for me, and were so ready to relieve

relieve me in my distressed Members. There is no need nicely to examine every particular Passage of your Lives, whose Fidelity in Alms-deeds hath demonstrated the Sincerity of your Obedience.

Jan. 1.27.

These are seldom Hypocritical. That Religion must be concluded pure and undefiled that visits the Fatherless and Widows in their Afflictions. Be thy Piety never so bright, be thy Prayers never so long, and as loud as a Pharisee's, if thy Life be not Charity but Extortion, thou art sure to have thy Portion hereafter with accursed Hypocrites. Whereas Piety set off with Charity, Cornelius's Prayer perfumed by his Alms, is sure to be always grateful to Heaven. Whatever other Graces thou hast been eminent for, wo be to thee, if thou appear before this Tribunal (when nothing without Mercy can save thee) surrounded by the Trophies of Oppression, or but destitute of the Ornaments of Mercy and Charity.

That which will be chiefly took notice of before Angels and Men at the last Judgment, must have in it a peculiar Excellence; and that which will be the grand Criterion of Sincerity then, ought to be looked on as a very necessary Duty at present: Which is the first Motive to Alms-deeds in my Text.

(2.) The other is taken from the high Value that will be set on such good Works, as so many Acts of Love done to Christ himſelf in his own Perſon. Verily, I ſay unto you, in as much as ye have done it, &c. To diſplay with more Clearneſs the Co-gency of this Argument, I ſhall,

i. Briefly

He Office, *As they are of the same*
himself; *As they are of the same*
same humane Nature, which he assumed in his
carnation; as done to the Members of that Religious
Society, that mystical Body, whereof Christ himself
is the Head; and as done for the Honour of that
Holy Religion, which Christ himself instituted.

1. It was infinite Love to humane Nature,
that moved the Son of God to assume it into
a Personal Union with his Divinity: And
that Love which made him to become Man,
inclines him to receive kindly every good
Office done to Mankind. He owns the poor-
est and most destitute Men for his Brethren,
partakers of the same Flesh and Blood which
he assumed himself, and therefore takes him-
self concerned in every Act of Mercy done to
any of them.

2. Moreover, every Christian is a Member
of that Mystical Body, whereof Christ is the
Head; insomuch, that whoever relieves a
poor Christian, doth an Act of Kindness to
Christ's own Body. And as he obliges the
Man, that sets a broken Bone, or cures an ul-
cerated Limb in his Body; the feeding of an
hungry, or cloathing a naked Member of
Christ's Body, must be equally obliging and
acceptable to him.

3. And since every wise Man looks on his good Name, as a part, and a very tender part too of himself, what is done for him in that respect, is always received well as a Kindness done to himself. And consequently, the direct Tendency our Charity hath toward the advancing Christ's Honour, and crediting the Religion which he instituted, may reasonably be concluded sufficient to render it grateful to him, as a Kindness done to himself. And now let us resume these Particulars, that it may appear,

2. *What an Encouragement it is to be charitable;* that in all these respects, what we do to the least of his Brethren, Christ accepts as done to himself. For,

1. Ought not this to make us ready to give our Alms to a poor Man, *that he is partaker of the same Humane Nature, which Christ assumed at his Incarnation?* Mercy was a Duty owing to every Man from the beginning of the World, as he bears God's Image and our own; but since the Incarnation, we lie under a new Obligation to be kind to him, as he bears the Image of the Son of God Incarnate. This is a new Motive to Charity; an Argument to Mercy purely Christian. And from the Force of this, it is become customary throughout all *Christianity*, to be more than ordinarily liberal in Alms-deeds, at that time of the Year which the Church hath set apart for the Annual Commemoration of Christ's Incarnation and Nativity. But though the Custom be very laudable, yet I see not why we have not the same Reason to be charitable all the Year long as at *Christmas*: Because the poor Man bears the Image of Christ's Humane Nature,

as

as much all the Year, as at that particular time.

2. To this add, that as oft as we relieve a Christian in distress, we are merciful to a Member of Christ's own Body; not only to one of the same Nature with Christ and our own, but one of the same Religion that Christ instituted, and we profess; a Member of that Society, to which it is our greatest Honour, and Happiness that we belong, and of which Christ himself is the supreme Head. *We are* Rom. 12. *all one Body in Christ, says St. Paul, and every one Members one of another.* How forward then ought this to make us to do good, as we have Opportunity to all Men, especially to them that *Gal. 6. 10.* are of the Household of Faith? How gladly would a Loyal Subject catch at an Opportunity of doing a good Office to any of the Royal Family, or in near Relation to his Prince, whom he should find in distress? Why! The poor Christian, whom thou seest in distress, is one of God's own Family, one nearly related to thy God, thy King, thy Saviour. In this his distressed Brother, Christ himself asketh thee an Alms, and canst thou deny him a Morfel of Bread, or a piece of Money, who spared not his own Blood for thee? *As oft,* says St. Hierome, *as thou stretchest out thy hand to* Hieron. *give, think of Christ, and be afraid of board-* Ep. 10. *ing up anothers Riches, when thy Lord God stands by* Furiam. *thee begging an Alms. In his Deity, saith Salvian,* Salv. de *Christ wants nothing of thee for himself, but in* Eccl. Can. *his Piety or Sympathizing Love he oft wants in,* 1. sol. p. *and asks for his Servants and Brethren.* What is 473. it then but downright Mockery, with a full Mouth to thank Christ for what he did and suffered for you in his own Person, while your sparing Hands toward the Members of his

his Body, give your Tongue the Lie? To which add,

3. *How much Honour our Charity brings to the Christian Religion.* For this is its real Glory, that it consists not in bare, jejune Speculations, or empty Ceremonies; not in looking demurely, or talking in a Religious Cant; but in doing things good and profitable to Men. And this was the Triumph of the Primitive Christian Apologists over the Pagan Philosophers, that they could truly say, *You speak, but we live, great things.* They questionless are the best Christians, that do the most good. Popery talks loud of her Alms, but we dare compare the publick Charities of Protestants in this Nation, since our happy Reformation, with the most Charitable Ages of our Popish Ancestors. For it were easie to demonstrate, that more noble Monuments of Substantial Charity have been erected among us on the true Principles of the Christian Faith, than Men were ever wheedled into for the same compass of time, by the false Doctrines of Humane Satisfaction and Merits. And doth it not concern us still for the Honour of Christ and that Holy Religion which we profess in the same Purity he taught it, not to permit its Reputation to sink in our Hands, through our Parsimony and Uncharitableness.

Was it not enough to animate the Pilot into a contempt of a dreadful Storm, to be told, that he was intrusted with Caesar and his Fortunes? And will not this raise thee to a Contempt of Riches, that Christ hath intrusted himself and the Honour of his Religion in thy Hands? For such as honour him, he will honour.

1 Sam. 2.
30.

I shall close this Argument with St. Chrysostom's Comment on the Words of my Text, and

and the rather, because it obviates the only Cavil that is likely to be raised against those Reasons I have deduced from it, and been pressing on you. Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: For I was an hungred, and ye gave me Meat, &c. What honourable, saith he, what blessed Words are these? He doth not say receive, but inherit a Kingdom prepared for you. As if he had called it their Propriety, their Patrimony, their own, a Debt due to them from the beginning. But lest what this Father speaks as an Orator, should be misunderstood by any, as it is by the Romanists, as if spoken dogmatically, as if he thought Heaven might be claimed as a Debt for our meritorious Alms, observe his Words immediately following, his Vindication of the Justice of the Sentence pronounced against the Wicked. For these Reasons, says he, those are justly punished, (i. e. Those that denied to relieve Christ in any of his distressed Brethren.) and these crowned only of Grace. (i. e. Those that relieved Christ in any the least of his Brethren.) For though they had done Ten Thousand times more for him, that Bounty must be of Grace, which bestows such an Heaven, such a Kingdom, and so great Honours for things so small and vile. Thus he.

Chrysost.
Hom. 80.
in Mat.
Vol. 7. P.
678.

Ibid pag.
679. B.

We presume not, Blessed Lord, to plead Merit for the Bread, the Water, the Old Cloaths, or any other little Office of Love, we have done for thy Sake to any of thy Brethren: yet we are sure thou wilt recompence us according to thine own Infinite Bounty for what by thy Grace we do according to our own Tenuity and Poverty.

And having thus considered my Text as a comprehensive Motive to Charity, that a Duty

Duty so highly reasonable may not be spoil'd for want of Discretion in the Management of it, I shall proceed to consider these Words,

(2.) As containing and implying *some good Directions*, both as to the most proper Objects of, and the most acceptable Manner of bestowing our Charity.

(1.) For the Object of our Alms, a good or bountiful Man will guide his Affairs with Discretion. St. Bernard justly censures that Custom of the Popes, in scattering their Alms in the Streets, whereby not the most needy, but the Strongest is sure to carry off the greatest share. That we may not any such Way misplace our Charity, my Text teaches us to bestow it on such as are in Want; and among the Indigent to prefer generally, those whose Piety and Virtues render them the fittest Representatives of Christ. It's the Hungry, to whom we must give our Bread, the Naked on whom we must bestow Cloaths, the destitute Strangers we must lodge, and as far as we are able, we must pass by none, whose Necessities are importunate, though they themselves should be silent. But since it is impossible that one Man's Alms should be sufficient to extend to, and relieve every Individual in great Want, we ought to prefer those, whom we may reasonably presume dearest to Christ. Such pious Poor as are of the Household of Faith. And among such, I am sure those ought to be reckoned, who are recommended for the Objects of our present Charity, viz. 'The Widows and Orphans of Clergymen; Clergymen that spent their Lives in the Ministries of the Altar; such Remains of theirs as continue since their Death constant in the Communion of the Established Church, of regular and

Psal. 112.

5.

Bern. de
Consul. 1.4.
p. 280.

Gal. 6.10.

and virtuous Conversations, destitute of other Friends or Relations in a Capacity to relieve them; especially if their Poverty were the Effect of Divine Providence by any sad Calamity, or from the Smallness of the Clergyman's Income, or the greatness of his Family, and not the apparent Effect of any of their Vices or Prodigality. These for the Substance are the Rules agreed upon for the disposing of this Charity, and if observed, will secure it for those, and those only, as Christ will own for his Representatives. What we do to the least of these, he will accept and reward as done to himself; provided that the Manner be as well regulated, as the Objects are well chosen; which is the other Branch of the Directions my Text implies about Alms-giving. For,

(2.) Since what is done to the least of Christ's indigent Brethren, is done to Christ himself, we must conclude, that it ought to be done *religiously, cheerfully, seasonably, and constantly.*

1. *Religiously.* He that like a Pharisee, gives his Alms to be seen of Men, offers a Sacrifice to his own Vanity. And what Reason hath such a Man to expect for that, the Reward which the Gospel entails only on such Oblations as are made to Christ. Whereas he that gives from a Sense of Duty, and out of Love and Gratitude to his God and Saviour, by such good Intentions he consecrates his Alms, and makes every Act of Charity an Act of Religion, as much as his very Prayers; and no less acceptable to God. And what on such Principles we do in Honour of Christ ought to be done

2. *Cheer-*

2. *Obediently.* Do good and lend, *hoping for nothing again*, is a Gospel Precept. The Word signifies, and may be rendered, *distrusting, doubting or fearing nothing*. And he certainly never thinks or believes that he gives to Christ, that distrusts, and is afraid of wanting for his Charity; much less he that gives, and his Heart grieves him when he gives. St. Paul commends the Churches of *Macedonia*, for their willing Contributions to the Relief of their persecuted Brethren, and imputes it to this, that they had *first given themselves to the Lord*. So that their Sense of Duty to him, was the ground of their forwardness. And for that he commends the Church of *Corinth*, that they had not only after their Example *begun to do*, but *to be forward*; implying, that what they did in Alms was more valuable for their forwardness. *Abraham*, when he sees Strangers destitute of Lodging at a distance, is impatient to tarry till they come up, but *runs out to meet them*. And if, as some think, he knew one of them to be the *Angel of the Covenant*, or Christ himself in a Prelude to his Incarnation, there is no Room to wonder at his haste; but too much to reproach our selves when ever we are backward to give, when we know it is Christ himself, that in the Person of the Poor Man, is coming up to ask of us an Alms. For what is done to Christ ought to come from us freely: And,

3. *Seasonably* without needless delay. For it is not good Manners to say to Christ, when he by one of his Brethren asks Relief from us, *go and come again, and to Morrow I will give, when thou hast it by thee*. He must be destitute, not only of all Gratitude to his Redeemer; but of all Modesty, that presumes to make him

Mat. 23.
Mat. 23.
Zos. 6.
Luk. 6.
35.

Deut. 15.
10.

2 Cor. 8.
3. 5. 10.

Gen. 18. 3.

Prov. 3. 27.
28.

him to dance Attendance. Therefore says Solomon in the preceeding Verse, *Withhold not good from him to whom it is due, when it is in the Power of thine Hand to give.* When you have an Alms to give, and a proper Object stands ready to receive, such a proper Season to give an Alms makes it Christ's Due and his; and he is rude that puts him off till the Morrow, much more he that puts off all his Charity to his last Will. Such Men are compared to those little Earthen Boxes, which have an Hole to take in, but none to take out Money, till they are broken; hoarding up all, and parting with nothing, till Death break them in pieces like a *Potters Vessel.* But the Folly is as great to defer our Charity, as our Repentance to the last; that being as likely to be prevented or not accepted then, as this. He that hath no Charity while he lives, may want a heart to give, as well as to repent at the Hour of Death: And there is no more Virtue in giving part of your Goods or even all to the Poor, when you can enjoy them no longer your selves, than in resolving to leave your Sins, when you see you can live no longer to indulge them. He that if he were never to die, would never give any thing to the Poor, gives nothing for Christ's Sake; nor can he justly expect any Reward from Christ for a Charitable Legacy to the Poor that survive him, if he have suffered any to starve and die before him for want of his Seasonable Relief.

4. *This obliges us to be constant, and persevering in our Charity.* Since when we feed the Hungry and cloath the Naked, we are kind to Christ himself; may not I safely pronounce him blessed, whom his Lord, when he cometh shall

find so doing. Solomon's Advice is, *Let not Mercy forsake thee.* On which Words St. Chrysostom says, 'It is not said to do One or Two, Ten or an Hundred Acts of Mercy, and then leave off; but never leave off: Nay, it is not said, do not thou forsake Mercy, but for the greater Emphasis, let not Mercy forsake thee. As if he had said, thou wilt be a greater Loser than the Poor, shouldst thou outlive thy Charity, and cease to be merciful. So that as it follows, it concerns thee to bind it about thy Neck, as the Nobles did the Badges of their Honour, which they were afraid to lose; write it on the Table of thine Heart, that neither Length of Time nor Strength of Temptation may ever weaken its Influences.

Chrys. in
Præfat. ad
ep. ad Phil.

Prov. 3. 3.

Envy it self, cannot but say, that we have done well in beginning this Charitable Meeting; and I hope none of us will ever grow weary of Well-doing; but according to, and even beyond his Power to his Lives End, shew himself ready to relieve Christ in these his and our destitute Brethren and Fellow-Members: And our preserving Charity will at once secure and inhance our Reward from our merciful Judge, when we shall stand at his Tribunal. And now I come

To close with Two or Three useful Inferences from the preceeding Considerations; as they tend,

1. To explain some Passages in the Primitive Writers, grossly perverted by the Church of Rome, in favour of Transubstantiation.
2. To evince the Obligations of Christians to Charity, to be much greater than of Heathens, Jews, or Mahometans. And,

3. To suggest some suitable Advice to all that expect Alms of their Christian Brethren.

(1.) For the first, St. *Chrysostom* is by the Romanists called the *Father of Transubstantiation*, chiefly for a Passage in his 82 Homily on St. *Matthew*, exhorting, *That God's Word should be of more Authority with us, than our Reason and Right. And since his Word saith, this is my Body, let us be persuaded of it, and believe it.* Now though he applies this to Baptism, in which no Transubstantiation is pretended, as well as to the *Eucharist*, yet the Advocates for that absurd Doctrine, think this a sufficient Answer to all our Arguments against it from Sense and Reason. But their Plea will appear still more unreasonable, if we compare what the same Father saith of a Poor Man elsewhere, with what he here says of the Sacraments.

When, saith he, we give to the Poor, let us be affected as giving to Christ; for his Words are more certain than our Sight. Therefore when you see a poor Man, remember his Words by which he signifies, that it is He himself, whom you feed. For tho' what is seen is not Christ, yet under this Shape he asks and receives. I ask now, whether any Man will from these Words infer a Substantial Change of the poor Man into Christ, or that the poor Man ceases to be a Man? Can any Man imagine, but that this Father allows us to believe what we see, that the Poor Man is a Man, when he exhorts us to believe more than we see, that in him we feed Christ himself? Is not Christ himself a Form as restrictive as Christ's own Body, and his own proper Blood? And if such Proofs as Christ nourishes us with his own Blood must needs

*Chryf.
Hom. 89.
in Matth.*

Chrysoft.
Hom. 15
in Rom. p.
181. Com-
melin. E-
ditt. 1603.

infer a Substantial Change in the Eucharist, must not this Saying, '*When we see the poor Man, we see Christ himself, and you refuse to give Bread to him himself, who was given for you*;' will not these, by as good Logick infer a Transubstantiation in the Object of our Charity; so that this must be the Father's Meaning, that both in the Sacraments, and the Object of Charity, we must believe what we see, that the Element of Baptism is Water; the Elements of the Eucharist are Bread and Wine, and the poor Man a Man; and that we must believe what we do not see, that the Water in Baptism is the Laver of Regeneration; that in the Bread and Wine Christ is as truly and really communicated to us, as he receives our Alms himself in and by the poor Man.

(2.) *The Christian's Obligations to Alms-giving, are far greater than Heathens, Jews, or Mahometans; who are Strangers to those Motives and Directions that are peculiar to the Gospel.* Some Instances of Charity among Heathens we meet with in History, that among Christians may pass for Wonders. As when *L. Fabius* Sold his Estate to ransom Captives, enslav'd by *Hannibal*. Such was *T. Vespasian*, who never sent a Petitioner away sad, and at Night lamented at his Misfortune, if he had done good to no one that Day.

Val. Max.
l. 4. c. 8.

Buxtorf.
Synag.
Jud. c. 7.

Buxtorf tells us, that the *Jews* never begin a Feast, till they have first called in some poor Man to be their Taster, and to partake with them in their good Chear; and that instead of the daily Sacrifice, which during their Exile from *Jerusalem* is ceased, every Man bestows every Day when he prays a piece of Money on the Poor. And in their dispersed State

State, they take every where such Care of their Poor, that there is no such thing as a Beggar seen among them.

And for the *Mahometans*, we are assured by creditable Travellers, and particularly Sir P. Ricaut, that Hospitals are as frequent in *Turkey* as in *Christendom*, and as well endowed: And particularly that at *Ardebel*, the Kitchen of an Hospital maintains a Thousand Persons with 2 Meals every Day.

But will not Charitable *Heathens*, *Jews*, and *Mahometans* rise up in Judgment against, and condemn Uncharitable Christians? Have they any such strong Motives, to Charity, as those our Religion furnishes us with, and I have been pressing on you? And shall mere Humanity and Compassion for their own Kind in distress prevail more on them, than the Humanity together with Gratitude to our Redeemer can on us? We are taught to believe, that the Alms we give to the Poor, are given to Christ himself, and received as done to himself; and it will be a shame for us, if we do not more for the Poor on this farther View, than Men of other Religions do out of pity to a poor Man without any farther Prospect.

(3.) Lastly, This may suggest to all that need and expect the Charity of others, how to behave themselves that they may not be disappointed, even as becomes Christ's Brethren and Representatives. Christ saith, what is done to the least of these my Brethren is done to me. On which St. Chrysostom thus descants. *What sayest thou Lord! The least of thy Brethren? Can any of thy Brethren be little? Yes, Therefore are they Christ's Brethren, because lowly and little in their own Eyes.*

Chrysost.
Hom. in
Mat. p. 677.

It

Mat. 11,
29.

It is the Interest then, as well as the Duty of a poor Man to be humble and modest; nor can any expect to be treated as Christ's Brethren, that are proud and insolent. He that is little in his own Account, and hath learnt from *Christ to be meek and lowly in heart*, will be thankful for the least Alms, and thankfulness for a little one, will make way for, and invite a greater: Especially when Piety joined with Humility, makes him appear like one of Christ's Brethren. For though a Wicked Man, as a Man, is one of Christ's Brethren, a Partaker of the same Humane Nature, and as such ought to be relieved for Christ's sake in his Extremity: Yet Men are not generally so apt to pity the Prophane and Vicious, as the Religious and Virtuous Poor; and when we are not able to relieve both, we are bound in Duty to prefer the better Man. A poor Fellow, that haunts the Tippling-Houses, and sends his Children about the Country a begging; that will maintain his Vices, though he suffer his Family to starve; that is oft seen at his Neighbour's Door begging an Alms, but seldom or never seen in God's House at Prayers or the Sacrament; how can such a profess'd Enemy to Christ expect to be treated as one of his Brethren? Let every one then, that needs and expects the Alms of others, take care not to discourage their Charity by his Insolence and Prophaneness; but rather invite it by manifesting in his modest Behaviour and Religious Conversation, that he is indeed one of Christ's Brethren; and then every one that loves Christ will be sure to be kind to him.

I shall

I shall close up this Discourse with the Words of St. *Cyprian*, in his Sermon about Alms-deeds, allowing my self some small Latitude in the Translation. *How may Satan,*

*Cyprian de
Elemosina.
Basil. 1552.
p. 129.*

*'*saith he, with his Train of Sinners and
*'*Traytors exult over Christ, and say, Be-
*'*hold those with me! I never was buffeted,
*'*I never was scourged, I never was crucified
*'*for them, I never redeemed this Family of
*'*mine at the price of my Blood. Nay I ne-
*'*ver promised them the Restoration of Pa-
*'*radise, nor the Kingdom of Heaven for the
*'*Encouragement of their Service: Yet when
*'*ever I call, they are ready with their Per-
*'*sons and their Purse to serve me. It's not
*'*the Superfluities only of their Estate, they
*'*are willing to part with for me, but even
*'*their *All*, are they ready to gratifie me with.
*'*They stick not to beggar themselves, their
*'*Wives and Children to oblige me. Shew
*'*me, O Jesus, shew me any of thy Servants
*'*so liberal for thee, as all mine are for me.
*'*The Richest of thy Followers will not give
*'*half so much to relieve thy distressed Bre-
*'*thren, though thou hast declared thy Re-
*'*ception of it as done to thy self, as any one of
*'*my prodigal Slaves will at my Suggestion
*'*lay out cheerfully on their Whores or their
*'*Bottles. How few hast thou, that will ho-
*'*nour thee with their Substance for Heaven,
*'*as mine do me for no other Wages but Hell?

*'*And what my Brethren (as he patheti-
*'*cally proceeds) what can we say to these
*'*Things, or how can we excuse that sordid
*'*Avarice, that so grossly affronts our God and
*'*Saviour, and increases the Taunts and
*'*Triumphs of his Adversary? Christ hath
*'*told thee plainly, what he expects from
*'*thee,

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thee; how kindly he will take, how amply he will reward the Alms thou bestowest on any of his Brethren. He hath as plainly told thee, how severely he will punish thy neglect of them as a rejecting of him himself. And if thou wilt not to do him as he hath commanded thee, he will be sure to do to thee, as he hath threatened thee.

Thus argues and exhorts that Holy Bishop and Martyr; to whose Reasonings and Eloquence I can add nothing but Prayers, wherein I desire you to join with me, for the Divine Blessing on what hath been delivered, in the Words taught us by our Church, in one of her Excellent Collects.

Collect
for Quinquagesima
Sunday.

O Lord, who hast taught us, that all our Doings without Charity are nothing worth; send thy Holy Ghost, and pour into our Hearts, that most Excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's Sake. Amen.

F I N I S.

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TRANSUBSTANTIATION discuss'd In Two Parts. The First considering the Pleas for it. The Second the Arguments against it. In several Papers that have pass'd between T. B. a Popish Priest, and Henry Newcome, Rector of Middleton in Lancashire. Printed for John Wyat.



